Bible

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The Sunday School Times

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See page 967

Lesson for December 16 in this issue

Lesson 11.—The Way of Christian Love. 1 Corinthians 12:27 to 13:13.

Notes on Open Letters:
Can a Saved Person Sin? 950
A Christian Lending Library 953
A Preview of Valuable Articles (Announcement) 950
Seventh-Day Adventism Examined. I. By J. B. Rowell, Th.D. 951
Mothers of Ministers. By Anne Sandberg 952
Securing Workers for the Sunday School. By Elizabeth W. Sudlow 953
International Uniform Lesson 954-962
Children's Story. By Carol E. Miller 963
The I.F.M.A. Convention and Officers 964
With the New Books 964
Christmas Services for Your Sunday School 965
C.E. Topic. By John W. Lane, Jr. 965
Family Worship. By E. M. Wadsworth, D.D. 966

IMMANUEL

By Helen Frazee-Bower

THE holly boughs have all been hung,
The Christmas carols now are sung
To celebrate a Baby's birth:
New joy now gladdens all the earth.
But pause—for pathways, steep and rough,
A baby's hand is not enough:
Men need to know, in Bethlehem
That God Himself came down to them.
One further carol lift and tell
Earth's sweetest word—Immanuel:
God with us!

God with us in the manger bed,
God with us through all years ahead:
For ways too dark and treacherous
God has come down to be with us.
Oh, hear, beyond that Infant cry,
The blessed promise: "I, if I
Be lifted up will draw to me
All men." Beloved, this is He—
Not just a child on earth to dwell,
But Saviour, Lord, Immanuel:
God with us!

"Garment of Praise" is a collection of Mrs. Bower's poems (many from the Times) soon to be published by Bruce Humphries, Inc., Boston. This would make an acceptable and helpful Christmas gift. Copies may be ordered at $2.75 each from Mrs. Helen Frazee-Bower, 501 Jackson St., Campbellsville, Ky.

Reproductions of Bible Cities

Transplanting scenes from the Holy Land is not so important as transforming hearts in every land. If such scenes are reconstructed for the purpose of illustrating Bible truth, in Sunday school or elsewhere, well and good; but if they become an end in themselves, they may appeal only to the senses and obscure the needs of the spirit. Some weeks ago the United Press announced plans for a twenty million dollar reproduction of three Holy Land cities on a 2,000-acre plot in southern California, projected by the American Foundation for the Preservation of the Christian Heritage. It is intended to duplicate Jerusalem, Nazareth, and Bethlehem, as they existed in Christ's lifetime, and the area is to be called "Christialand." The region in Riverside county resembles Palestine in topography and climate. Herbert A. Philbrick, executive secretary of the foundation, who once worked undercover for the FBI, said his group hopes to "make Jesus 'a living reality' to millions of Americans and visitors from other nations. The project will be noncommercial, and there will be no concessions on the site." People wearing costumes of the time of Christ will work with primitive plows, care for farm animals, and mend fishing nets; and the foundation will encourage dramas, pageants, music, films, and literary works based on the life of Christ. This all may be very interesting to see when it is completed, but one wonders whether there will be any explanation of why Christ came to live on earth and why He died. The Apostle Paul preached "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24). In his epistles he did not dwell on the life of Christ, but on His death and resurrection. He called the Galatian Christians "my little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19); and for the Ephesians he prayed "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). This is the kind of preaching and praying that our country needs today.

A Watch Night Service on the Revival Level

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

WE LIVE in times when souls are more exposed to danger than at any previous period of church history. One needs to read only a few passages on the state of the church at the end of this age to come to this conclusion. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do

Comfort for Dark Days

"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Psa. 5:11).

these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:1-8; see vs. 13-17).

No exposition of the above is necessary. Every thoughtful Christian (and especially pastors of churches) knows definitely how difficult it is to bring the people of God to walk in "newness of life" so that the power of Christ might rest upon them, and that out from them the Word of God in power might awaken, convict, and convert multitudes. The enemy has come in "like a flood," but the Lord will, upon the repentance and obedience of His people, "lift up a standard against him." The times are difficult, but God is mightier than all the principalities and powers of hell.

Let us turn to God, fellow ministers and Christians, on this Watch Night, as did Wesley and Whitefield and their brethren in the days of spiritual decadence, in 1739, when on the last night of that year, God began to revive His work in what is now known as "The Great Awakening." He is the God of the PRESENT, as of the past. He will hear still, and answer grandly, the prayers of right-living people.

THE KIND OF REVIVAL WE NEED

It must be a work of God, effected by the Spirit, in keeping with the Word. And if it is such a work of God, it will have its usual marks. "Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psa. 90:13-17).

PREPARATIONS FOR WATCH NIGHT

Let ministers who long for a spiritual awakening among their people observe the counsel given in Proverbs 16:1 and in 1 Timothy 4:16. The following pertinent suggestions may be of some value:

Enter into God's presence with praise and thanksgiving.

Meditate on Scriptures appropriate to the need for revival.

Face up to the spiritual state of God's people.

Consider the world situation.

Take a glimpse at the cause of God on mission fields.

Pray in the Spirit for the kind of revival wanted by the Spirit.

End grandly with a song of faith, hope, and love.

Expect God to give you a blessed New Year.

EDITOR'S NOTE.—The above Watch Night message was prepared by Dr. Ernest M. Wadsworth, director of the Great Commission Prayer League, 808 N. La Salle St., Chicago 10. It is intended to help ministers in preparing for their Watch Night services on New Year's Eve, Monday, December 31. Copies of this and a poster for church bulletin boards may be had from the League upon request. Contributions toward postage and printing will be appreciated.

NOTES ON OPEN LETTERS

Can a Saved Person Sin?

After reading your article, "Is there sunshine in your heart," on the front page of Vol. 98, No. 35, dated September 1, 1956, I decided to write this letter to ask a few questions that I might get a better understanding of your doctrine.

Is a saved person who commits sin a Christian?

How can a person be *saved* and yet be a sinner?

When you quoted 1 John 1:9, did you mean God provided a way to placate the sins of a Christian?—*A Washington, D. C., reader.*

Anyone who is truly saved, in the Scriptural sense, is a Christian. When Paul and Silas were in prison at Philippi, and there was an earthquake at midnight which broke open the prison doors, the jailer said to them, "Sirs, what must I do to be saved?" They replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). This meant that if he believed, from the heart, that Jesus Christ was the Son of God and his Saviour, his sins would be forgiven and he would receive eternal life. This is what makes a Christian. The same thought is found in Luke 19:10, where Christ said, "For the Son of man is come to seek and to save that which was lost."

It is sad but true that Christians can and do sin. Paul's letters to the Corinthians were written to Christians at Corinth ("to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord"), but there was grave sin among them (1 Cor. 5, 6). The Apostle John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8, 10). But in this context he also said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (v. 9). The expression, "to placate the sins of a Christian,"

(*Continued on page 953*)

A Preview of Valuable Articles

Hoover on the Sunday School

Director J. Edgar Hoover of the F.B.I. has consented to write another article for the TIMES on the value of the Sunday school. (More than 250,000 reprints of his former articles—Feb. 7, 1948, and May 5, 1951—were ordered from the TIMES.) For thirty years Mr. Hoover has stood like a rock against crime in this country, and what he has to say on the Sunday school will encourage superintendents and teachers. Reprints of his article will be available after its publication in the TIMES in the first quarter of 1957.

How To Answer Mormons

Five articles by two men who have made a study of the cult and talked with members and missionaries. Gordon H. Fraser, secretary of the Student Missionary Council, answers: **"Is Mormonism Christian?" "Why Is Mormonism Successful?"** and **"Who Are the Reorganized Latter Day Saints?"**

Harold A. DeGroff, formerly of the Northwest Mountain Mission, answers: **"Can Mormonism Save?"** He tells of the Mormons' so-called "Inspired Version" of the Bible, and how they have changed the text to suit themselves.

These five articles will be published in the next quarter.

The Teacher as a Student

One of the well-known teachers and writers among the Assemblies ("Brethren") is Alfred P. Gibbs. He has composed many singable, Scriptural hymns and choruses. The TIMES will publish next quarter his message to Sunday school teachers on the above topic, divided as follows:

I. We Must Study the Scriptures
II. We Must Study the Saviour
III. We Must Study the Student
IV. We Must Study Ourselves

Readers will not want to miss these valuable articles—samples of what the TIMES has in store for next year—and they offer an opportunity to make the TIMES known through trial subscriptions. Short-term subscriptions for 13 weeks cost $1 each (in U.S.A. dollars), and others beginning with the **issue of January 5** will bring the above articles. For other subscription rates see page 967.

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I. Seventh-Day Adventism Examined

Trying to make a case for Sabbath-keeping

By J. B. ROWELL, Th.D.

BECAUSE there is not a shred of historical proof that the Pope changed the day of worship from Saturday to Sunday, Seventh-Day Adventist leaders have descended to dishonesty to fabricate evidence calculated to bluff the people.

More damaging to the cause of Seventh-Day Adventism than any objections of critics are the historical inaccuracies, the falsified quotations, and the seemingly deliberate intention to deceive unthinking people of which some Seventh-Day Adventist leaders are guilty.

For various reasons the present writer would rather not even refer to this deception, but for the sake of honest, well-meaning churchgoing people, who are being deceived, it seems necessary to give the facts to the public, who can then judge whether the above charge is true or false.

What Is Taught

Seventh-Day Adventism teaches that Saturday was generally observed as the day of worship for more than three hundred years after Christ. Under the caption "Early Christians Kept Saturday," the Seventh-Day Adventist publication the *Present Truth*, says: "The seventh day was quite generally kept as the Sabbath by the Christian church from the apostles' time until the Council of Laodicea, in the year 364. For hundreds of years after our Saviour's death, no other day except the seventh was known in the church by the name of Sabbath" (p. 2).

The inference is that Saturday, or Sabbath, was generally observed, and not Sunday, or the Lord's Day.

Because the implications in this statement are untrue, Seventh-Day Adventist leaders have made up their *lack of proof* by inventing a story which they pass off as proof. It is easy for a public speaker or a writer to give quotations from various authors, but how many of his hearers or readers examine those quotations? In the majority of cases, the quotations from authorities are accepted as true, even though they are false. However, the admonition of Scriptures is, "Prove all things; hold fast that which is good."

A Disgraceful Mutilation

The present writer has before him a copy of the *Present Truth*, Vol. I, Number 9, published in Oshawa, Ontario, dealing with the question, "Who Changed the Sabbath from Saturday to Sunday?"

When I first read this paper, I noticed *omission marks* in a quotation, given in

This is the first of four articles condensed from Dr. Rowell's 52-page booklet bearing the above title. Copies may be had at 25 cents each (no checks, please) from the author at 2056 Hampshire Road, Victoria, B. C. In the next three articles he will answer these questions: "Did the Pope Change the Sabbath?" "Is Satan Our Sin-Bearer?" "What Does the New Testament Teach on the Sabbath Question?"

this Seventh-Day Adventist publication, from, as they state, "no less eminent an authority than Schaff-Herzog" (p. 2). Knowing something of the stand taken by Dr. Philip Schaff, I found it difficult to credit him with supporting the position taken by the Seventh-Day Adventists. So, I looked up the volume, and found the quotation. The purpose of this paper, the *Present Truth*, is an attempt to show that the early Christians kept Saturday, and that the change to Sunday observance was not made until hundreds of years after our Saviour's death. In their attempt to prove this theory, they have mutilated the writings of Schaff-Herzog.

I shall first give the quotation as it is in this Seventh-Day Adventist paper, and then the full quotation from Schaff-Herzog, showing the *omitted portions* in italic type. First the quotation from the Seventh-Day Adventist publication:

> Thus it is plain how Sunday, the day devoted by the pagans to sun worship, came to be adopted by the Christian church. No less eminent an authority than Schaff-Herzog says:
>
> "Sunday (*dies solis* . . . day of the sun because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of righteousness." . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined." — Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Sunday," p. 2259, 3d. ed. 1891.

These authorities have pictured before us the work of a great apostasy, a falling away from the pure principles of the Gospel of Christ, and the gradual acceptance by professed Christians in the early centuries of a religious practice of paganism. Besides observance of the first day of the week, other heathen practices crept in.

This quotation makes Dr. Philip Schaff and Dr. J. J. Herzog party to the spirit and argument of this S. D. A. publication, and consequently, to the affirmation that the observance of the first day of the week was without New Testament authority, but was a heathen practice brought into the Christian religion hundreds of years after Christ, and designated the work of a great apostasy.

By this quotation, we see how Seventh-Day Adventists have made an author say what they wanted him to say, and thus make it appear that they have certain scholars on their side supporting their teaching. Now we will give the quotation *in full*, and let Schaff-Herzog speak without interference. The portions omitted by the S. D. A. are in italic type.

> Sunday (**dies solis**, *of the Roman Calendar*, "day of the sun," because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of righteousness." *Sunday was emphatically the weekly feast of the resurrection of Christ, as the Jewish sabbath was the feast of the creation. It was called the "Lord's Day," and upon it the primitive church assembled to break bread (Acts 20:7; 1 Cor. 16:2).* No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined; *yet Christian feeling led to the universal adoption of the day, in imitation of apostolic precedent. In the second century its observance was universal.* (See Schaff-Herzog, art. "Sunday.")

To further emphasize to what extent the Seventh-Day Adventists have misrepresented Dr. Philip Schaff to prove their case, let me quote from his "History of the Christian Church." He says: "The Lord's Day took the place of the Jewish Sabbath as the *weekly* day of public worship . . . The Jewish Sabbath was hedged around by many national and ceremonial restrictions, which were not intended to be permanent, but were gradually made so prominent as to overshadow its great moral aim, and to make man subservient to the sabbath instead of the sabbath to man. After the exile and in the hands of the Pharisees it became a legal bondage rather than a privilege and benediction. Christ as Lord of the Sabbath opposed this mechanical ceremonialism and restored the true spirit and benevolent aim of the institution. When the slavish, superstitious, and self-righteous sabbatarianism of the Pharisees crept into the Galatian churches and was made a condition of justification, Paul rebuked it as a relapse into Judaism.

"The day was transferred from the

seventh to the first day of the week, not on the ground of a particular command, but by the free spirit of the Gospel and by the power of certain great facts which lie at the foundation of the Christian church. It was on that day that Christ rose from the dead; that He appeared to Mary, the disciples of Emmaus, and the assembled apostles; that He poured out His Spirit and founded His church; and that He revealed to his beloved disciples the mysteries of the future. Hence, the first day was already in the apostolic age honorably designated as 'the Lord's Day.' On that day Paul met with the disciples at Troas and preached till midnight. On that day he ordered the Galatian and Corinthian Christians to make, no doubt in connection with divine service, their weekly contributions to charitable objects according to their ability. It appears, therefore, from the New Testament itself, that Sunday was observed as a day of worship, and in special commemoration of the Resurrection, whereby the work of redemption was finished. The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice." (See "History of the Christian Church," Philip Schaff, vol. I, pp. 477-479.)

It is difficult to understand how professed religious leaders can so misrepresent the scholar who wrote the above statement as to bring him under their banner to help them promote their pet theory. If the cause of Seventh-Day Adventism needs such misrepresentation, then it is not worthy of a moment's consideration. Much less does it deserve to be accepted by those who love the truth.

(To be continued)

Mothers of Ministers

Can modern parents train their children in the nurture and admonition of the Lord?

By ANNE SANDBERG

"WILL the day ever come when I'll not be washing baby clothes!" Hanging the last article and tucking in a lock of her very blonde hair, Mother Olson came into the living room of her farmhouse to rest a while. Playing on the floor were her three equally tow-headed boys, tumbling around like rollicking puppies.

"All right, boys, ve vill have it yust a little qvieter now. Mama vill tell you a story from your favorite book."

"Oh, good," shouted the boys enthusiastically, "let me get it this time!"

The oldest boy took from the table the large, profusely illustrated family Bible and laid it on the floor. The boys scrambled around it and Mama told them about the three Hebrew boys who refused to bow to the idol and were thrown into the fiery furnace, and how God delivered them.

If someone at that time would have called her a "mother of ministers," she would have laughed and answered in her delightful Swedish accent, "Vell, vot dey vill be in the years to come only God knows, but right now I am yust a mother of three lively boys who keeps me very busy."

The fact that two of these boys are now successful missionaries and the youngest is a minister in Wisconsin did not come by chance, but was due to Mrs. Olson's spiritual as well as efficient method of bringing them up "in the nurture and admonition of the Lord." She took her responsibility as mother seriously enough to do a few things that most modern mothers would scarcely find time to include in their present-day curriculum.

First of all, in her diligence to be a true Christian mother, Mrs. Olson read a chapter a day in the book, "Children for Christ," by Andrew Murray, and prayed to be able to fulfill its admonitions. She also made a Bible study about God's provision for the family, looking up appropriate Scriptures, writing them in her notebook, and claiming the promises in prayer. This enabled her to pray in faith. More than that, as soon as the children began to attend school, she made a pledge to the Lord to pray one hour a week for each boy. Mrs. Olson generally took Monday as prayer day for the children, and although it was a sacrifice of time and sometimes very difficult to do, she was enabled by the Lord to maintain this practice for the most part.

The Apostle James said that faith without works is dead, and this mother, being a practical woman, fully agreed with James. In her own words, "It is useless for parents to think that Sunday school teachers and ministers alone should educate children for the Christian life. It is chiefly the parents' responsibility to train their children." She believes that the main reason why some children from Christian homes do not accept the Lord is because of lack of sufficient prayer for them on the part of the parents.

One of her "training" methods was to have family worship regularly, no matter how full their life on the farm seemed to be. They went together to the house of the Lord, not only on Sundays but also during the week. The boys were not permitted to attend worldly places of amusement, even though they tearfully objected. (Later the boys thanked their parents for this action which, at the time, was a trial to both mother and children.)

There were no comics or "killer-thriller" books in the Olson library. Mother Olson wisely purchased many missionary books filled with finer thrills than those found in much of the literature that children of today absorb. Is it surprising that with such men as David Livingston and William Carey as heroes (instead of some Western TV, two-gun-toting stars) that two of the boys are missionaries? In fact, the second son said that it was while reading the life of John Paton that he decided he would become a missionary.

Thus, through the childhood years and up into early adulthood this mother (and father as well) faithfully and patiently prayed, believed, labored, sowing the Seed and watering it until the happy day when each boy graduated from high school and himself chose to enter Bible college to train for the ministry.

Today, this white-haired mother of seventy-five is still praying for her sons, half an hour a week for each, and is as active in Christian work as her age will permit. Not only does she pray for her own sons but for other sons and daughters who have not had the privilege and blessing of godly and consecrated parents.

Recently I had dinner at her home, and, just as we were finishing our dessert, the doorbell rang and three children came in. They wanted their regular Bible story. Mrs. Olson has invited the neighborhood children to drop in any time for a story. It was a joy to listen to her tell them about David, and urge the children to give their hearts to Jesus. Such faithfulness must be and is rewarded, not only in the happiness of seeing the fruit of her labors in her minister sons, but in an added measure of the joy of the Lord in her own soul.

Mrs. Walgren, who went to be with the Lord a few years ago, was also a mother of ministers—six of them. She, however, would have been surprised if someone had told her that her children were ministers. They really are not in the sense that they bear the title "Reverend," but they are ministers nevertheless, for all six are Christians, active in the Lord's work and are ministering to the needs of saved and unsaved, each in his own sphere of influence.

With innumerable starched frills to iron for four girls, and white shirts for two boys and a husband, and seemingly bottomless caverns to fill with three meals daily, a large home to care for, plus a small general store to attend to while the father was away, this mother did not have much time to spend in prayer or to give personal attention to the spiritual welfare of each child. How

then can we account for the fact that she, too, was a mother of ministers, six active Christian workers? The answer is: "She hath done what she could."

When the Walgrens were about thirty years of age and just starting their family life, they came into a true, born-again experience and knowledge of the Lord. They were both shy and quiet and did not take very active part in church work, although Mr. Walgren was the treasurer. However, their parish was their own home. Into this home was "adopted" a certain young man who had missed Christian family life because his parents had separated. Whenever he was in the vicinity, he visited the Walgren home. There he found friendship, love, interest, and, above all, a genuine Christian atmosphere. It was largely through the influence of this home that he became converted and today is a minister of a large church in Florida.

In this home the young people of the church gathered for singing, for choir practices, house meetings. Ministers, visiting missionaries, and Christian friends were frequently dinner guests; and even though Mrs. Walgren had a large family to cook for, guests were always welcome and contributed much to the Christian development of the children. One by one, the Walgren children took their stand for the Lord and each had his own personal born-again experience.

The oldest girl became a schoolteacher. Many a child for the first time heard a Bible story from her lips and reverently bowed his head as she prayed. Often this teacher heard of a child who did not attend Sunday school and arranged for him to become a member. In addition to such ministry as her limitations as public school teacher provided, she has been active as Sunday school teacher, missionary secretary, distributor of much Gospel literature, and she engages in personal work whenever possible. The other three girls are likewise each active in Christian work as Sunday school teachers and workers, the youngest girl giving much of her time to canvassing and visitation in neglected areas.

The two boys are also engaged in Sunday school and church work. The oldest "boy" is now father of three Christian children, all married to born-again partners, one of them preparing to go to India with her husband in the near future. The younger of the boys has for years been active in Sunday school work, teaching, superintending, assisting in Daily Vacation Bible School, shining as a Christian in the office where he is employed.

Can anyone deny that Mrs. Walgren was also a mother of ministers, six children active in Christian work and now having their own children, who are also active Christians? Is it possible for parents so to train their children in the nurture and admonition of the Lord that the entire family will from childhood and up serve the Lord? Mrs. Olson and Mrs. Walgren (with the help of their godly husbands) both trained their children in the way each could in her own circumstances. The fruit of their faithfulness proves that a child can be trained to walk in the way that he should go and not depart from it when he becomes old.

BLUE ISLAND, ILL.

Securing Workers for the Sunday School

Making the need known to members of the church

By ELIZABETH W. SUDLOW

A SUPERINTENDENT of the First Presbyterian Bible School of Coral Gables, Fla., was in need of workers in all departments of the school. He felt that there were people in the congregation who ought to be at work, but had not volunteered their services because they did not know of the need. Accordingly he prepared a letter which was sent out to all the church members. It read:

> Do you believe in Christian education? If so, are you willing to fulfill your share of the responsibility for this program?
>
> Here is an opportunity, not only for service to your church, but one that can bring to you a deep sense of personal satisfaction.
>
> *Your* Bible school is in need of additional help. The enrollment has increased so much that the present staff of teachers is inadequate. Will you help?
>
> If you have not had previous experience we will be glad to give you any necessary instruction. Assistance is needed through the fall, winter, and spring months as well as during the summer vacation period. It is anticipated that the Sunday school enrollment will soon exceed six hundred students.
>
> If you will join with us and have a part in this great work, please complete the attached statement and return to me.

Then followed an outline of the seven departments of the school, with the ages covered by each group. After signing his name, the prospective teacher might check the particular age group which he preferred to serve.

As a result of this letter a number of worth-while teachers and officers were secured to work throughout all departments.

MIAMI, FLA.

Can a Saved Person Sin?

(Continued from second page)

is not quite accurate, for "placate" means "to appease; pacify." This is done to a person rather than things. There is a sense in which it may be said that the sacrifice of Christ on the cross *placated* or *appeased* the wrath of God toward the sinner, for Christ paid the sinner's penalty and thus made it possible for God righteously to forgive all those who trust in His Son. When a Christian sins he does not need to be saved all over again, but to confess his sin and be restored to fellowship with God, who still forgives him on the ground of the atonement.

A Christian Lending Library

Enclosed you will find a letter which I have just received. If you have on file the name and address of the lady mentioned in the letter perhaps you can send her our address so that, if she desires, she may borrow the many books which she would like to read.

Enclosed you will also find a check for three dollars for a subscription to THE SUNDAY SCHOOL TIMES. Send to the above address.

We believe our ministry of lending Christian books is worthy of the attention of Christian people. We have been serving our readers faithfully for a number of years. If the Lord should lead you to publish a short notice of our service we would appreciate it.—*Mrs. Alfred Harris, Librarian.*

The letter in question suggested that books be sent to the Pennsylvania reader who cannot afford to buy books and whose letter was published in the TIMES (Oct. 13). Her name and address have been sent to Mrs. Alfred Harris, who is the librarian of the Christian Reader's Library, Veedersburg, Ind.

Incidentally, the annual subscription price for the TIMES, since September 1, is now $4 in the U.S.A.

The Library publishes the *Christian Reader's Review*, which contains numerous reviews of worth-while Christian books, a few short articles, brief notices of books, and the lending rules. For instance, in the September-October, 1956, issue are reviews of books by Robert G. Lee, Herbert Lockyer, Dr. Paul White, J. Edwin Orr, Merrill F. Unger, the Editor of the TIMES, and others, and a list of New Testament commentaries. There are articles by Bob Jones, Jr., E. M. Bounds, and W. H. Griffith Thomas.

The *Christian Reader's Review* may be had for one year for 50 cents, which also gives a lending credit of one book. Other subscription and lending plans are described. Please address all inquiries to the Christian Reader's Library, Veedersburg, Ind.

International Uniform Lesson

LESSON 11. DECEMBER 16. THE WAY OF CHRISTIAN LOVE

1 Corinthians 12:27 to 13:13; printed text, chapter 13

Golden Text.—And now abideth faith, hope, charity, these three, but the greatest of these is charity.—1 Cor. 13:13

THE KING JAMES VERSION

1 Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, if profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

TO APPRECIATE this great, and greatly loved chapter, the thirteenth of 1 Corinthians, we must consider it in its setting. It is in that section of the Epistle, chapters 12 through 14, in which the Apostle Paul speaks of spiritual gifts. These spiritual gifts (or more literally, *spirituals*) are ministries, or special capacities for ministry bestowed upon various members of the Church. In chapter 12 Paul likens the Church to a body with its diverse members, and the gifts to the functions of various members. Two lists of these Spirit-bestowed gifts are given. In verses 8-12 the catalogue includes the word of wisdom, the word of knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. The second list, in verse 28, embraces apostles, prophets, teachers, miracles, healings, helps, governments, and tongues. The fact that these lists differ so considerably indicates that neither one of them is intended to be exhaustive, and probably the two together would not make a complete catalogue of the gifts.

In chapter 14 the apostle takes up particularly the gift of tongues, which apparently was greatly stressed in the Corinthian church, till it actually became a snare. The apostle insists that prophecy is a greater gift than tongues because it offers more edification to the church. He does not forbid the exercise of the gift of tongues but indicates that where it is exercised it must be held in rigid control. It is quite apparent that Paul, although practiced in the gift of tongues more than all the saints in Corinth (14:18), yet regards prophecy as vastly superior. In 12:31, he says, "covet earnestly the best gifts," and in 14:39, "covet to prophesy." Likewise, in 14:1, he exhorts, "Desire spiritual gifts, but rather that ye may prophesy."

This gift of prophecy played a very important part in the ministry of the primitive church. Those were the days before the New Testament canon was completed, and the prophets bridged the gap between direct apostolic ministry and the possessing of the completed Word of God.

But despite the importance of the gift of prophecy, or the usefulness of any other gift, the Apostle Paul recognized that there was still something more important—what he called "a more excellent way" (12:31). It was the way of love. This way he expounds in the thirteenth chapter, right in the heart of his treatise on spiritual gifts. Many have been the disputations on the gifts, but if the "more excellent way" had been recognized and followed there should have been little need for such disputations. Therefore let us "follow after love" (14:1).

Verse by Verse

1 Cor. 13:1.—". . . *tongues . . . and have not charity . . . sounding brass . . . tinkling cymbal.*" Reference is to the gift of tongues mentioned in 12:10, 28, 30 and enlarged upon in chapter 14. For "tinkling" read "clanging." For "charity" read "love" throughout the chapter.

Verse 2.—". . . *prophecy . . . all faith . . . and have not charity, I am nothing.*" Prophecy in the primitive church seems to have been inspired, sometimes ecstatic, utterance. See directions for its control in 14:29-33. Our Lord said that faith "as a grain of mustard" would remove mountains! (Matt. 17:20.)

Verse 3.—". . . *bestow all my goods . . . I give my body to be burned . . . it profiteth me nothing.*" Benevolences and even martyrdom may lack the one great essential—love. "Charity" may have an eye to one's own reputation, while cold determination may motivate dying for the faith. The lack of love cancels the value of both, in Heaven's reckoning.

Verse 4.—"*Charity suffereth long . . . kind . . . envieth not . . . vaunteth not itself, is not puffed up.*" Here are love's patience and kindness, and its freedom from envy, self-display, and pride.

Verse 5.—". . . *not . . . unseemly, seeketh not her own . . . not . . . provoked, thinketh no evil.*" Love is modest and unselfish. Omit "easily." Love is not thrown into a tantrum, but is mild. For "thinketh" read "reckoneth." Love is not suspicious or quick to attach blame.

Verse 6.—"*Rejoiceth not in iniquity, but . . . in the truth.*" Love has no secret satisfaction or delight in wrongdoing, but stands alongside truth and rejoices with it. The verb carries a prefix which indicates this meaning.

Verse 7.—"*Beareth . . . believeth . . . hopeth . . . endureth . . .*" Note the difference between "beareth" and "endureth." The verb translated "beareth" carries the sense of "containing without

leaking." Love does not spill its wrongs all over everybody who will listen, but "contains" them, covers them over with silence. "Endureth" means "staying under"—not quitting. Love is also trustful and optimistic.

Verse 8.—". . . *never faileth . . . prophecies . . . shall fail . . . tongues . . . shall cease . . . knowledge . . . shall vanish away.*" Love never falls out, like petals dropping from a flower or a runner dropping out of a race. A different word is used of prophecies, signifying "to be done away with," when all is fulfilled. The same of knowledge, when the imperfect gives place to the perfect (v. 10). Appropriately, tongues are said to "cease."

Verse 9.—"*For we know . . . prophesy in part.*" Here is the reason for the statement of verse 8 concerning prophecies and knowledge.

Verse 10.—". . . *perfect is come . . . in part shall be done away.*" And this gives the explanation, which we anticipated in commenting on verse 8. "Done away" here is the same word as "fail" (as applied to prophecies) and "vanish away" in verse 8. "Put away" in verse 11 is also the same. So in the Greek the same word appears four times, and is translated by four different phrases in the King James Version.

Verse 11.—"*When I was a child, I spake . . . understood . . . thought as a child . . . I became a man . . .*" This verse is a parable. This present life is our childhood, eternity will find us full-grown men.

Verse 12.—". . . *through a glass, darkly . . . face to face . . . in part . . . as also I am known.*" Some hold that "abideth" indicates the permanence *in time* of faith, hope, and love, as differentiated from such spiritual gifts as tongues and prophecies which passed away with the apostolic age. Others see a place for faith and hope, as well as for love, in eternity. And why not? Shall we lose faith and hope in Heaven?

The Heart of the Lesson

Love is the great indispensable. Spiritual gifts may have value for the church, but only as they are exercised in love. Tongues are not necessarily the mark of spirituality. Without love they are just so much noise. One may have a profound insight into the truth, so that he is much sought after as a preacher, or one may have a remarkable measure of faith, but if these are not exercised in love they are utterly lacking in value. Even the most lavish benevolences and the ultimate of devotion may lack the recognition of Heaven if these have not been accompanied by love.

In our lesson the character of true love is set forth in a cluster of phrases which indicates its excellence. Here we see love's patience, love's goodness, love's modesty, love's humility, love's unselfishness, love's mildness, love's sincerity, love's rectitude, love's endurance, love's faith, love's optimism, love's stability. It is all there in what Henry Drummond aptly called "The Spectrum of Love." Such love endures. Other things have their day and pass away. They fulfill their function and are no more needed; so it is with prophecy, tongues, knowledge. Love outlives them all. These we have for the days of our childhood here upon earth, but we are moving forward toward the full manhood of eternity, where prophecies and tongues shall be no more needed, and where our present knowledge, with all its imperfections, will be exchanged for that fuller knowledge which only the beatific vision can give us.

Three things abide—faith, because it is fixed in the love of God; hope, because it is inspired by the sure promises of God; and love, which is the very essence of the divine character. And this last excels them all.

Topics for Development

Such Love. It will be noticed that the word "charity" is used consistently throughout the thirteenth chapter of 1 Corinthians in the King James Version. This word has come to have a specialized meaning, referring to benevolences in behalf of the poor. The word is sometimes used even in a bad sense, as when we say "charity is cold." It is necessary, therefore, to use another term in this chapter, and the only one equal to the burden of meaning here is love. We must, however, recognize that it is not natural human love which is here in view. Human love would fall far short of the descriptions given in this great passage. Actually, it is the love of God that is here described, yet it is a love which we may have, and ought to have. God has made provision for our having it, for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). This is the love which we must have if we would be effective in the ministries committed to us. This is the love which excels all spiritual gifts.

"The Greatest of These." Many reasons could be propounded for the supremacy of love. I should like to quote briefly from a tract on "Paul's Hymn of Love," by D. M. Panton (Chas. J. Thynne & Jarvis, Ltd., London). "Love is greatest, because faith is not a goal, but a road—to salvation; hope is not a goal, but a road—to joy; but love is a goal, not a road—for God is love. Love is greatest, because faith and hope acquire blessings, love gives them: I benefit by my faith and hope; *others* benefit by my love. Love is greatest, because faith and hope are creature virtues, love is the essence of the Creator."

Outline of the Lesson

1. Love indispensable (1 Cor. 13:1-3)
2. Love inviolable (vs. 4-7)
3. Love indestructible (vs. 8-12)

Practical Applications

Be ambitious, but see that the object of your ambition is worthy of the God you serve (12:31).

Tongues, prophecies, benevolences, and even martyrdom, can be thoroughly carnal, but love and the flesh have no fellowship.

Judge your professed love for the brethren by verses 4-7, and let the deficiency drive you to Him whose love is here portrayed.

Don't brag about your knowledge—it is only that of a child (vs. 9-11).

Why so eager for what passes away, and so negligent of those things which endure?

Golden Text

1 Cor. 13:13.—"*And now abideth faith, hope, charity . . . but the greatest . . . charity.*" Faith looks up, to receive; hope looks forward, to attain; love looks around, to bestow. Faith may be the foundation stone, but love is the keystone. It is not written that God is faith, or that God is hope, but it is written that "God is love" (1 John 4:8).

ELMHURST, ILL.

Last Week's Lesson

10. December 9.—More Than Conquerors. Romans 8

Next Week's Lesson

12. December 23.—The Word Became Flesh .....John 1:1-18; Luke 2:1-20

Questions for Teacher and Class

By J. C. Macaulay, D.D.

WHAT is the setting of Paul's great love chapter?

2. How many lists of "gifts" are in chapter 12?

3. What two "gifts" are particularly dealt with in chapter 14?

4. What does Paul mean by "a more excellent way"?

5. In what spheres is love indicated to be indispensable?

6. What is the difference between "beareth" and "endureth" in verse 7?

7. What is the difference between the uses of the verb "to fall" in verse 8?

8. What four phrases (found in vs. 8, 10, 11) are translations of the same Greek verb?

9. Why does Paul introduce his passing from childhood to manhood? (v. 11.)

10. Why do we change the word "charity" to "love" in this chapter?

(Answers on page 962)

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"O Worship the King All Glorious Above"
"I Was Sinking Deep in Sin"
"Out in the Highways and Byways of Life"

A Prayer Before the Lesson.—O God, our Heavenly Father, whose love toward us surpasses our highest thought, we ask for eyes open to all Thy loving-kindness toward us that we may be thankful, glad, and able to praise Thee as we ought. Forgive us that we have not known Thee as we ought, nor valued Thy love as we should. Forgive us that we are selfish and unloving; fashion our hearts into Thy likeness that self-sacrificing love may rule our lives. Bless this lesson to us and many more that we may learn to love one another as Thou dost love us. Send out Thy Word in the Holy Spirit's power to all people, producing repentance and turning of heart to Christ. Guide all in responsible position in our time; cause wise counsels to prevail, and justice and mercy to flourish among the nations. Show Thy special mercies to the suffering and the distressed, and lead us into those ministries of love that shall make us workers with Thee in serving human need, through Jesus Christ, our Lord. Amen.

After the Lesson.—One of the things said about Christian love in this lesson is this, "Love suffereth long and is kind," or, in a simpler wording, "Love is patient and kind." It is right and

MORE LOVE TO THEE, O CHRIST
LIKE THINE,

good to be patient toward people who are provoking, but Christian love goes beyond that. It keeps on being kind to them. We think we do well not to fight back when people are unjust or unkind to us, but love not only avoids giving tit for tat, it gives good for evil.

Early in the Civil War, before General Lee came into prominence, he was severely criticized more than once by a General Whiting. Lee quietly overlooked it, however. Then came a day when President Davis, needing a capable man for an important post, asked General Lee what he thought of Whiting. Lee replied by praising Whiting as one of the ablest of officers. Another officer who was present asked Lee later, "Don't you know what unkind things Whiting has been saying about you?" "I understood," said Lee, "that the President wished to know my opinion of Whiting, not his opinion of me."

Lee was both patient in passing over Whiting's criticism of him and kind in speaking well of his critic when he might have done otherwise to his hurt. When our hearts are controlled by the Lord Jesus, we, too, shall have the love to others that is patient and kind.

CALGARY, ALTA., CAN.

The Busy Men's Corner

By Tom M. Olson

"Though I speak with the tongues of men . . . and have not charity . . ." (1 Cor. 13:1).—While visiting a needy shut-in, who was being neglected by Christians, by charitable organizations, and by neighbors—largely through her own fault—the word *charity* was mentioned in the conversation.

I was taken aback as she vehemently said, "I hate the word *charity!*" Asking for the reason, she answered, "Because charity itself is so *cold*."

I was pleased to be able to tell her that the word "charity" in this chapter of the Bible was really "love." (Practically all of the many versions in my possession so render it.) It is not cold charity, but fervent love that carries with it the proper musical sound.

". . . and though I give my body to be burned . . ." (1 Cor. 13:3).—The outward manifestation of that divine love which has been shed abroad in the believer's heart is vastly superior to the possession of angelic eloquence, prophetic insight, unusual understanding, miraculous faith, abounding generosity, and the suffering of martyrdom.

A Shanghai bus struck and knocked to the ground Mrs. Hestekind, the wife of a former missionary. She was rushed to a mission hospital where her head wound was dressed.

Her husband was summoned to the police station to give his version of the accident. The police had decided it was entirely the driver's fault—and so it was—and they wanted Mr. Hestekind to sign papers to that effect, so that the driver could be held responsible.

The missionary looked at the young, terrified driver, then said: "Why, no! I don't want to hold him responsible. Let him go free. And please see that he does not lose his job over this."

For a moment the driver stared at the missionary. Then he jumped to his feet, crying: "I see, I see, I now see! My father, mother, brothers, and sisters are all Christians, but I never saw the attraction. *It is love!* Today I want to be a Christian."

"Charity suffereth long, and is kind . . ." (1 Cor. 13:4).—Dr. Ironside, in "The Continual Burnt Offering" (Loi-

zeaux Bros., 19 W. 21st St., New York 10; $1.50), says: "If we change the word 'love' (or 'charity') into 'Christ' in verses 4 to 7 of this chapter, we would have a perfect pen-picture of our blessed Lord Himself. It is as we manifest this love that our witness really counts for God, even among those who spurn our message."

"Charity never faileth . . ." (1 Cor. 13:8).—The divine nature is love. It never changes, never ceases, never fails. It is as Dr. Campbell Morgan says: "That is not only a glorious declaration, it is one of the most searching for the soul. If that is true, how much that we have thought was love should be called by another name? Its final proof is in God, and there we are secure. His love never faileth, and the measure and strength of it can only be expressed by the mystic 'so' of the declaration that 'God so loved the world'; and we only begin to appreciate the real significance of that 'so' as we complete the statement: 'that He gave His only begotten Son.' That is love that never faileth. In the presence of it, we are sometimes almost afraid to call anything of ours love at all. There is so much selfishness lurking in us all."

"For we know in part, and we prophesy in part" (1 Cor. 13:9).—In this and in the following verse, attention is being called to the contrast between that which is partial and that which is perfect.

"The partiality of knowing and prophesying was true of the day of Christianity's beginning. That day was a day of growth and development. The time would come when the partial would be supplemented by the perfect. That time was not the distant time of heaven alone but the time when the Scriptures would appear in their final form and life would mature and love would perfect. These (prophecies, tongues, and knowledge) were special and spectacular gifts needed in the apostolic age for the quick and rapid spread of the Gospel. To a large extent, the absence of these gifts is explained by the presence of the Scriptures. I would not be presumptuous and say that we cannot have any of these gifts today. However, the manner of their possession would be different. Then they came by direct divine bestowal. Now they would come through the blessings of native abilities by the Scriptures and the Spirit" ("Life Matures," by Roy L. Laurin; Dunham Pub. Co., Box 28, Findlay, Ohio, $3.50).

". . . the greatest of these is charity" (1 Cor. 13:13).—

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

WAWONA, CALIF.

My Class of Girls

By Vivian D. Gunderson

MARY, suppose we begin with your story, "When the Lightning Struck." Who can quote the verse her story illustrated? ("How shall we escape, if we neglect so great salvation . . . ?"—Heb. 2:3.) Good. If there is anyone in this class who has neglected her soul's salvation, let me entreat you not to do so any longer. Who will tell the last story in the book next time? Thank you, Cheryl.

Some years ago the King of England went to visit an institution for deaf and dumb people. When he entered the building, he was touched to see the large "Welcome" sign those people had put up. On it he read these words:

We cannot shout, we cannot sing,
But we can *love* our gracious King.

We can be thankful that we are not deaf and dumb, but there are some things we cannot do. However, we all can *love*. We can love the blessed Lord who died for us, and we can love others for His sake. Love is the greatest gift of all.

Our lesson today is 1 Corinthians 13, which is called "The Love Chapter," although the word "love" doesn't occur in our King James Version. When the Bible was translated, the word "charity" meant "love."

Verses 1-3 bring out the *importance* of love, verses 4-7 the *characteristics* of love, and verses 8-13 the *future* of love. After we have read the first three verses, I should like you to tell which statements impress you most. ("Though I give my body to be burned, and have not love, it profiteth me nothing." "Though I have all faith, so that I could remove mountains, and have not love, I am nothing.") Those are strong statements, aren't they? Verse 1 teaches us that eloquent speaking is no good apart from love; verse 2, that all knowledge and all faith are worthless without love; and verse 3 says that neither amazing generosity nor utter self-sacrifice are any good without love.

Next we shall see how this wonderful chapter describes love. Let us write on the board the characteristics listed: (1) suffers long and is kind, (2) envieth not, (3) does not show off, (4) does not behave badly, (5) is not selfish, (6) is not easily provoked, (7) thinketh no evil, (8) rejoiceth not in sin, (9) rejoiceth in the truth, (10) beareth all things, (11) believeth all things, (12) hopeth all things, (13) endureth all things. Which of all these do you think hardest to do? (Suffer long and still be kind. Bear all things.) Those things are impossible to do without the Lord. It is only *His* love in our hearts which will enable us to do them. But we may have that for the asking if we truly belong to Him and are seeking to live for Him.

Now look at the last section of this chapter. First Corinthians 12 listed among the gifts of God to the church the three mentioned here: the gift of prophecy, of speaking with tongues, and of knowledge. Verse 3 of the next chapter explains what the gift of prophecy is. It will vanish in Heaven, for no one needs edification, exhortation, or comfort there. The gift of tongues will be gone, for all of us will understand everyone else without any difficulty. The gift of knowledge anyone has today can only be partial knowledge. That gift will also vanish, for in Heaven everyone will have perfect understanding. The gift that will remain is that of love, as the last verse tells us.

A bridge was being built over the River Forth in Edinburgh, Scotland. One evening the workmen all went home in consternation. Two of the most important iron girders had failed to come together, so that the bolts could be driven through them. Although they were only a few inches apart, it seemed impossible to bring together those two great unyielding pieces of metal. They had hammered and hammered both of them. They had exerted great pressure upon them, but all in vain. The bridge would never be safe without this bolting, so all the toil and money invested would be a total loss.

The next day was very hot. Under the influence of the heat, the iron expanded till they were able to bolt the girders together, and then how everyone's spirits rose! The silent warmth of the sun had done what all the hammering of the day before had failed to do. That is a little picture of the power of love. The greatest of the gifts is love, yet love is within the reach of us all.

The book we are using this quarter, "Saved on Monday" (50c), and the Scripture Catechism Card, "Salvation" (20c a doz.), may be ordered from V. D. Gunderson, Ferndale, Wash.

FERNDALE, WASH.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, there are three distinctly different kinds of love—all very good. First, there is the love that you have for the members of your family and your best friends, and the love which they feel for you. Then there there is the pure love you have for a sweetheart, which may ripen into marriage. We are not including lust in this classification, because that does not deserve to be called love. The word love is a holy word expressive of an emotion designed by our Creator for His own glory and for our supreme happiness.

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The third and highest type of love is the love of God, the love of our Saviour, the Lord Jesus Christ—either given or received. And this is the love described in First Corinthians, 13th chapter, our Scripture lesson for today. It is a selfless love. The first two types named, fine as they are, are more or less selfish. The emphasis is our own enjoyment and pleasure, as well as the pleasure we may give in exercising it. But this third and highest type takes no thought of self; it is poured out on someone else; it has but one objective—the good and happiness of others. The Apostle Paul proves it by showing how it works in and through the lover.

First, what happens when this love is missing in the life program of a very talented and benevolent person? He may be exceptionally eloquent, he may be very wise, he may give away a fortune to help the needy, he may even suffer martyrdom, but if he has not this love he is like sounding brass and a tinkling cymbal; he is *nothing* and is profited nothing. Couldn't be much worse than that, do you think? And see how utterly unselfish and gracious this love is: it suffers long and is kind, envies not, vaunteth not itself, is not puffed up, does not misbehave, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity but in the truth, bears all things, hopes all things, endures all things. These are the color tubes to paint a perfect word-picture of Jesus Christ. It is divine love. The word itself is used to describe God. Indeed, twice in 1 John 4:8, 16 it is stated that "God is love." In fifteen verses of that chapter (7-21) the word "love" is mentioned in connection with our Heavenly Father twenty-seven times!

"What a word is this!" exclaims Luke (4:36). The only way that one can get a true definition of "the Word" is to look at Jesus in the Gospel record. There is no language capable of expressing the love of God. That is why Jesus, the Word, "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Now, fellows, the amazing thing is that it is in God's plan for you and me to have this high type of love. It "is the fulfilling of the law" (Rom. 13:10). Jesus told that questioning lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37, 39, 40). What we need to do, fellows, is to ask God to help us *practice* this kind of love. It is not easy, and it will require His constant help. I once heard a prominent and wise church leader tell some young people who were volunteering to go to the mission field, that one of the first things to do was "to learn to love unattractive people."

WEAVERVILLE, N. C.

For Junior Teachers

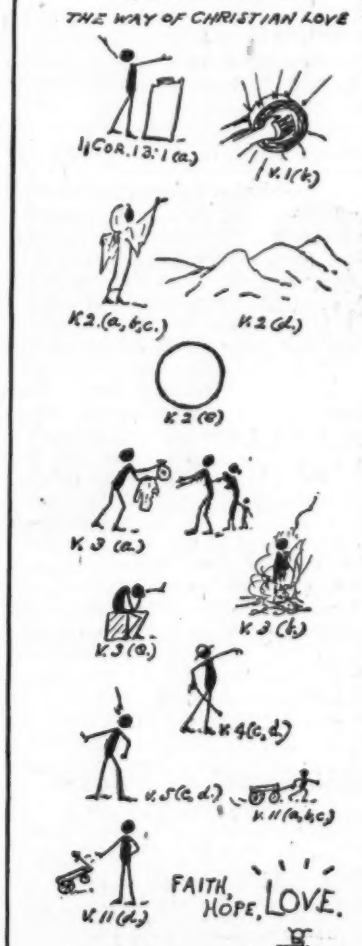
By Ruth E. Dow

Topic and Scripture:
What Love Means (1 Cor. 13:4-8, 13)

AS I mention a part of the Bible, see if you know what it tells about. There will be just ten; you can keep your score on your fingers. Matthew 5, Exodus 20, John 14, Micah 6, Deuteronomy 6, Luke 15, Genesis 1, Psalm 23, Isaiah 53, Romans 8. (As each is named, have the class identify it. Different pupils may recall different points of the passage. Any correct item should score, and the more details the better review!)

Little Jetts Teach the Lesson

By Wade C. Smith



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Subject for December:
JESUS, FRIEND OF SINNERS

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COAST TO COAST OVER THE ABC AND MUTUAL NETWORKS

What things did we learn from Romans 8 could not stop God's or Christ's love for us? Christ's love is everlasting and too strong for anything to break it! Do you remember how Christ told His friends to love one another? (John 13:34, 35.) But such little things spoil our love to one another! Why, sometimes I've heard quarrels and mean words right here at Sunday school! (Causes of trouble might be mentioned, but no names!)

Why do you suppose love is so important? Today I am going to begin at the end of our lesson instead of at the first! Find 1 Corinthians 13:13. Three things last for always, and one is the best of all. (Perhaps there is a new pair of skates in a box and an erector set that you can borrow and bring to class.) I imagine you are hoping for something like these under your Christmas tree! But when you get to be my age, where will your skates or erector set be? If you were an old grammie or grampie, wouldn't you look funny playing with these things? When you go to Heaven, will you be taking them with you? Did you ever think of the great Apostle Paul as a boy your age? Well, he was, and I guess he would have liked this erector set then. Now look back at verse 11 in 1 Corinthians 13 and see what he said about the time he was a boy. What did growing up do to him? Then he goes on to say that when he gets to Heaven, other earth things will be left behind, but not—what? And the greatest of these is ———?

Now if I could just hang a big package of love on the Christmas tree for you, what would it look like? Here is a tiny Christmas tree to help you see. (Take off a paper bag which has been kept over a branch set in a plant pot or other receptacle for a miniature tree. Tiny tree ornaments may make it look festive. Tiny packages tied to the tree contain bits of red construction paper, each bearing a thought descriptive of love as suggested by 1 Corinthians 13:4-7, which bits when put together as a puzzle form a large heart: patient, kind, not jealous, not bragging, not proud, not impolite, not selfish, not angry, not mean, not glad at bad things, happy about what is right, stands everything, believes everything, hopes for everything, goes through everything.)

I made these paper parts of love as if they were Christmas gifts. But, sad to say, I cannot give you a Christmas present of the real thing! There is Someone, however, who can—see Romans 5:5. And you do not need to wait for Christmas. If you give your selfish, unloving heart to the Lord Jesus who died for those sins, He will give you a new heart, or wash yours clean again, and give you His own Spirit of love to live there. That gift is something to

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For Primary Teachers

By Helen E. Odenwelder

WHAT chapter is more familiar than the thirteenth of First Corinthians? As this writer has been meditating on our assignment, she has realized afresh how far short she falls of living the truths that are set before us. Oh, that we—you and I—might dedicate ourselves anew to the Lord! May He truly fill us with His love!

A bit over a year ago, Dr. William Culbertson, beloved president of Moody Bible Institute, told the student body that an interesting exercise is to substitute the name of the Lord Jesus for the word *love* ("charity") throughout the entire chapter. Read verse 4, as an example, this way, "Christ suffereth long, and is kind; Christ envieth not; Christ vaunteth not Himself, is not puffed up." Is it not all true? Is it not precious? Dr. Culbertson further suggested that, since believers are indwelt by God's Holy Spirit, we, too, should manifest the same characteristics. Therefore, we should be able to place our own names in the stead of the word *love*. How far can you—can I—read that way? As Dr. Culbertson mentioned this he inserted his own name, "William Culbertson suffereth long and is kind." He said he could go no further. Those of us who know and respect him, feel that he is certainly the essence of these qualities. He felt otherwise, he said. Try reading your name in place of *love*, especially in verses four to seven. What happens? Are you not grieved, as am I, that we fall so far, far short of all that we ought to be? Let us beseech our Heavenly Father that His love may fill us and flood our very souls.

Sally received the Lord Jesus when she was a little girl. At almost the same time she asked the One who had saved her to change her life. She wanted to live to please Him. And God answered her prayer. You would have loved Sally if you could have known her. She was kind and loving and forgiving and eager always to do the thing that was right. She talked to her Sunday school teacher many times to learn all that she could about living for the Lord Jesus. Her friends noticed a difference in her. Her schoolmates saw a difference in her. Even her mother and daddy saw how changed she was. Sally had a deep love for everyone around her. She showed that love—the love of the Lord Jesus Himself—by being kind and helpful. She did not show off nor did she get proud when people told her how nice she was. Sally was a delight to know. And there were many who knew her!

But one day something happened. It was the same thing that has happened to many, many people. Sally was busy and she did not take time to read God's Word and to pray that morning. The next morning she was too sleepy. So she did not get up in time to talk to God—and to let God talk to her. Morning after morning the same thing was true. But what about the rest of her day? Was that any different? Yes, yes, yes. As a matter of fact, one day, when she heard someone read the thirteenth chapter of First Corinthians, she suddenly realized how far she had gone from being the kind of Christian girl that she knew she should be.

"Love suffereth long and is kind." Sally shivered as she remembered the time her schoolteacher had scolded her. Instead of telling her teacher she was sorry for the wrong thing she had done, she got very angry and told that teacher, "You can't talk to me like that!" Sally's Christian love was certainly far from suffering long and being kind, she knew.

"Love envieth not." Across Sally's mind flashed a picture of herself and how she had been jealous recently of those who had nicer clothes than she.

"Love vaunteth not itself, is not puffed up." Hearing these verses was making Sally more and more miserable. She knew that she had been talking about herself a great deal. She knew that she wanted others to think she was pretty nice. Her old desire of wanting her friends to know and love her Saviour had disappeared. Now it was Sally, Sally, Sally. She heard the rest of the chapter, too. And when it was finished, she almost cried. Then she prayed earnestly. And recently she has again been the dear, sweet Sally.

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Rev. Jacob Peltz

Hebrew Christians in Palestine and in Europe urgently need your prayers and help during this Christmas season. Believing Jews suffer the reproach of Christ and look to us to help them in their distress. "As soon as I confessed Christ as my Messiah and Saviour my family disowned me and persecution followed," said one Hebrew Christian.

Writing from Palestine another Hebrew Christian said, "My wife and I came to Israel two years ago. We try to bring the salvation of our true Messiah to all who will hear us. For this we are enduring hardship, persecution, and social boycott. We are both undernourished. Our abode consists of a small, one room wooden hut. Please send us essential and sustaining food.

Please help us alleviate the misery and distress of our Lord's brethren. Help us to shepherd Hebrew Christians and sustain their witness for Christ in Israel and other countries. Gifts are especially needed to sustain the little ones in our Children's Home, and the elderly in Homes for the Aged. Please send your Christmas offering soon, remembering the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Address your letter to:

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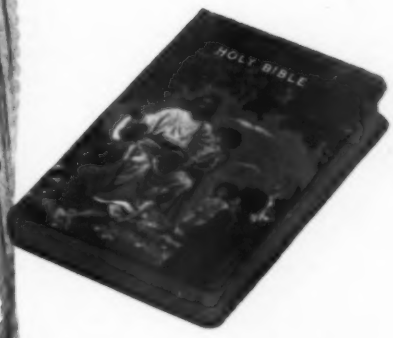

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The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the year 1957 may be had for 20 cents a copy, or $2 a dozen, postpaid, from the same address.

No Power Without Love.—*And now abideth faith, hope, charity, these three; but the greatest of these is charity* (1 Cor. 13:13, Golden Text).

How wonderful the gift of faith
That sees beyond the gloom
And hope that fills the heart with cheer,
Assured of things to come!

But faith will not be needed when
We see Him as He is,
And we shall have no need of hope
In Heaven's eternal bliss.

Yet love will stay and go with us
When life on earth is o'er,
For God is love and is our life
And joy forevermore.

We have no power without love—
Hope fails and faith is dead.
So—love is greatest of these three
The Word of God hath said.

—*From Ida A. Guirey, in The Sunday School Times. Sent by B. M. Dobbin, Richmond, Kans.*

Her Reward for Love.—. . . *but have not love, I am become as sounding brass* (1 Cor. 13:1, A.S.V.). Dr. Shuler of Los Angeles tells of a member of his church who interlined the thirteenth chapter of First Corinthians "but have not love *for the Mexicans*, I am become as sounding brass, or a clanging cymbal." This interpolation was made throughout the chapter wherever the word "love" occurred. The Mexicans returned the love of their friend. Twenty-four hours before her death she was delirious and did not know her intimate friends, but whenever her Mexican converts crept to her bedside —and a hundred or so did—their faces woke her to consciousness, and she called their names and spoke encouragement to them. Her last words were fragments of the Glory Song. Hundreds of Mexicans gathered about the house and walked back and forth all night through. They were her converts. On the way to the cemetery the streetcars were crowded with them going to pay their last tribute of love. In the midst of the prayer at the grave a sob that almost shook the earth swept through the great gathering. The preacher had prayed that God would send someone to take her place, and that pitiful sob echoed the prayer. She had asked her American friends not to bring flowers but to bring Spanish Bibles and Testaments. They were stacked like a monument beside her grave.—*From the late Ernest Gordon, in The Sunday School Times. Sent by Albert Mygatt, Axtell, Kans. Prize illustration.*

A Wise Pastor's Translation.—*And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing* (1 Cor. 13:2). A wise preacher has said: "Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and *have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel.*"—*Source unknown. Sent by Mrs. Carl Wells, Springboro, Pa.*

Love Gifts Are Not Charity.—*Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing* (1 Cor. 13:3). A socially prominent woman of Boston went very unwillingly one day to see a poor widow who at one time performed some domestic service in her home, but who at the time was seriously ill. The caller was shocked at the evidences of poverty apparent on all sides, and she said, "I will ask the charitable organization to come and help you." But the widow

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said, "Thank you, ma'am! although I am poor I cannot take charity." "But," said the rich woman, "you have just told me that your neighbors have been helping you. You take things from them." "Yes," she answered, "but that is not charity. They are my friends. They love me and care for me. They know that if they needed help I would do the same for them." Gifts from a loving heart are welcome; from a cold heart they mean nothing.—*From the Expositor. Sent by J. A. Clark, Southport, Eng.*

A Needed Emptying.—*Seeketh not her own* (1 Cor. 13:5). It has been my experience that when you really come to the Lord, He never sends you away empty unless you came to Him stuffed full of yourself.—*Prophecy Monthly. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

His Love Not for Her.—*Rejoiceth not in iniquity, but rejoiceth in the truth* (1 Cor. 13:6). A Christian young lady heard the young man with whom she was keeping company ridicule God, the Bible, and Christianity. Instead of remaining silent, she reproved him, only to have him say, "A man of the world cannot be so old-fashioned as to reverently regard God and religion." "All right," said she, "if these are your true sentiments, from this moment we part company. He who does not love the Lord can never love constantly and sincerely, a woman who is devoted to the Lord."—*From Tom M. Olson, in The Sunday School Times. Sent by M. Irene Jury, Glendale, Calif.*

A Korean's Forgiving Love.—*Charity never faileth* (1 Cor. 13:8). During the recent war a South Korean Christian, a civilian, was arrested by the Communists and ordered shot. But when the young Communist leader learned that the prisoner was in charge of an orphanage caring for small children, he decided to spare him and kill his son instead. So they shot the nineteen-year-old boy in the presence of his father. Later the fortunes of war changed, and the young Communist leader was captured by the United Nations forces, tried, and condemned to death. But before the sentence could be carried out, the Christian whose boy had been killed pleaded for the life of the killer. He declared that he was young, that he really did not know what he was doing. "Give him to me," said the father, "and I'll train him." The United Nations forces granted his request, and that father took the murderer of his boy into his own home and cared for him. Today the young Communist is a Christian pastor. That is Christian love. But it could never have been, and it can never be, apart from a new life found only in Jesus Christ.—*From T. Roland Philips, in Moody Monthly. Sent by Mrs. Clarence Jones, Otego, N. Y.*

This Week's Questions Answered

(The questions are on page 955)

1. It is right in the midst of his great statement "concerning spiritual gifts" (chaps. 12 to 14).

2. Two—verses 8-10 and verse 28.

3. Tongues and prophecy.

4. The way of love.

5. In the use of tongues and prophecies, in the exercise of faith, in practicing benevolence, and in martyrdom (vs. 1-3).

6. "Beareth" suggests covering over in silence, while "endureth" signifies staying under and not quitting.

7. As applied to love it means falling out; as applied to prophecies it means being done away with.

8. Fail, vanish away, done away, put away.

9. To compare the present life with childhood, and the eternal state to manhood.

10. Because "charity" has come to have a special and restricted meaning, and no longer represents what the passage conveys.

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Children at Home

Ben Ed and the Gan

By Carol E. Miller

THERE was a sound of loud, fast footsteps on the porch. The door opened noisily, and a little boy came into the house.

"Hello, Ben Ed," said his mother. "I thought it was you because it sounded like your noise. How was school today?"

Ben Ed pulled a crumpled and torn piece of paper out of his pocket. "School was O.K.," he said. "Look. I brought my spelling paper home."

Ben Ed's mother straightened out the paper and looked at it. Then she looked at Ben Ed, and her face was very, very serious. "Benjamin Edward Blake!" she said. "I don't like this spelling paper! Every word is spelled wrong!"

"I—I just didn't know how to spell them." Ben Ed felt very little, and he looked at the floor.

"Well, Ben Ed," said his mother, "maybe you can do better next time. Just remember that words are made of letters and every letter has a sound. If the sounds are put together right the word is spelled right."

Ben Ed looked much happier. "Oh, I never thought of that," he said. "I'll be careful about the sounds from now on."

The next day when spelling time came, Miss Jones said, "We shall write four spelling words today. Get your paper and pencil ready."

"I must remember about the sounds," Ben Ed told himself.

"The first word is 'any,'" Miss Jones said in a loud and clear voice so that everyone could hear.

All of the children began to write. Sally Lane sat straight and looked happy. She would have a perfect paper, of course. She always did. Ben Ed looked happy, too. He had learned something about letters and sounds that he hadn't known before. This word was easy!

"The next word," Miss Jones said slowly, "is 'anyone.'"

Ben Ed smiled. He wrote the word. Then he raised his hand. Miss Jones nodded at him, so he said, "'Anyone' is easy, if you can spell 'any.'"

Miss Jones agreed, and she looked pleased that Ben Ed should be so bright.

"The third word is 'eighty,'" Miss Jones said, and again every child bent over his paper and wrote a word.

"And the last word in today's test," Miss Jones announced, "is 'began.'"

Ben Ed wrote a *b* and then looked puzzled. It had been so easy until now, but how was he ever to write this word? He waved his hand in the air.

"What is it, Benjamin?" asked Miss Jones.

"How do you make a gan?" Ben Ed asked.

"A gan! I don't know what you mean." Miss Jones walked over to Ben Ed's desk, and this is what she saw on his spelling paper:

n e
n e l
a t
b

"I brought my spelling paper home again," Ben Ed greeted his mother after school. "I listened for the sounds, like you said, but every word turned out wrong!"

Ben Ed had to read his spelling words to his mother because she couldn't figure them out. "Well, well!" she said. "It seems that I got you to depend too much on the sounds."

"That's what Miss Jones said. She said sounds really are a big help in learning to spell. But spelling is a lot bigger job than just listening to how things sound. Things can *sound* right and still *be* wrong."

"They certainly can!" Ben Ed's mother agreed.

Just then there was a knock at the door. It was Aunt Pam.

"I can't stay," she said in a hurry. "I've been going to those meetings down at the hall, and I'm going again tonight. I wondered if you'd like to go along. The speaker is wonderful. He tells all about how we can lift ourselves up to become better people. It sounds *wonderful!*"

"I wouldn't care to go," Mother said. "I'm afraid that what the man says isn't right according to the Bible."

"Oh, it's surely right," Aunt Pam insisted. "You ought to hear him yourself. It sounds so sensible, and kind besides, so it *must* be right. But I have to go now. Good-by."

"Poor Aunt Pam," Ben Ed's mother said to him. "She's certainly fooled. The Bible says that even Satan himself seems like an angel of light. And his servants make themselves sound like the servants of God. I'll read it to you from 2 Corinthians 11:14 and 15."

Ben Ed's eyes grew wide. "I wouldn't want Satan or his helpers to fool me that way."

"You need to be careful."

"How can I be careful?"

"First of all," Mother explained, "remember that when you received the Lord Jesus as your Saviour, the Holy Spirit came to live in your heart. Always remember that He is with you, and trust Him to teach you the truth, as He has promised."

"I'm not so very smart. I'm glad God Himself will teach me."

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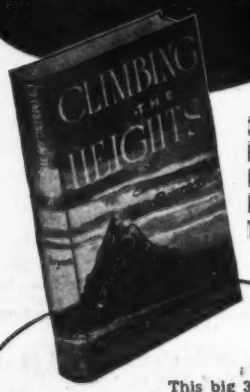

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WISCONSIN RAPIDS, WIS.

The I.F.M.A. Convention and Officers

EIGHTY delegates representing thirty-six member missions of the Interdenominational Foreign Mission Association gathered at Grace Chapel, Havertown, Pa., October 28 to November 4, for the Thirty-ninth Annual I.F.M.A. Convention. During the Conference the Pocket Testament League of New York City and the Japan Evangelical Mission of Three Hills, Alberta, Can., were added to the fellowship, bringing the total member missions to thirty-eight societies with more than sixty-eight hundred missionaries serving in ninety-six fields of the world. (The headquarters are at 1860 Broadway, New York 23.)

The Rev. J. O. Percy was appointed as the first general secretary of the I.F.M.A. Mr. Percy is being lent to the I.F.M.A. by the Sudan Interior Mission, of which he remains a member. He is a graduate of Toronto Bible College with nine years of missionary service in Nigeria, West Africa, and thirteen years' service in the New York office of the S.I.M., and is well qualified for this full-time ministry in the I.F.M.A.

Officers of the I.F.M.A. elected for the coming year are: Dr. R. T. Davis (Africa Inland Mission), president; Dr. M. A. Darroch (Sudan Interior Mission) and the Rev. H. L. Fenton, Jr. (Latin America Mission), vice-presidents; E. LaRowe (International Missions, Inc.), secretary; and the Rev. J. B. Henry (Africa Inland Mission), treasurer.

The Rev. J. O. Percy

The dates and place of the next annual meeting are October 27 to November 3, 1957, Kansas City, Mo. That will be the fortieth annual meeting. More details concerning it will be announced nearer the time. In the meantime it offers Christians an opportunity for prayer intercession that this fine association may be led of the Lord as it seeks to assist member missionary societies during these difficult days.

With the New Books

Except as noted, these books may be ordered through the Times Book Service, 18th and Arch Sts., Philadelphia 3. With each order of less than $3, please include 15 cents additional; and with each order of $3 or over, please include 5 per cent additional for postage and handling costs.

Second Son. By Margaret Clemens McDowell. (Friendship Press, New York 10; cloth, $2.50; paper, $1.25.) That was the meaning of Segundo's name—Second Son. Still he was the oldest child, since Big Brother had been lost in one of the hurricanes which sometimes sweep over the Philippines. Exciting things happen to Segundo and his sisters, the first of which brings them a pet monkey, while the second has to do with Missionary Marks and his young helper, Carlos. These two were holding a story-and-lantern-picture meeting right in the children's own barrio. Segundo liked Carlos very much and people said the two boys actually looked alike. Then one day the little Filipino learns an important secret that was to bring the greatest blessing of all—next to salvation—to him and to his family. A sweet story in Primary print and picture.

Strait Ahead! By Jewel Varnado. (Vantage Press, Inc., 120 W. 31st St., New York 1; $2.) • Chief Ka-yi, head of a primitive tribe of Eskimos inhabiting the Far North, found that the vast herds of caribou, their only source of food and clothing, had mysteriously disappeared. The problem was serious. Mothers with their little ones, old men and women, stalwart young men, and sledge dogs, alike, were suffering hunger. Only fifteen-year-old Na-wa, the Chief's beloved son, had hope for the future, and he it was who encouraged his father that something must be done. So, when the scrawny Huskies were hitched to the sleds, father and son set

out in search of food. What a shout went up in the camp when these gallant huntsmen returned with two of the few remaining caribou! Lean and tough, but life-sustaining, for a little time, was the sledload of meat. Then it was that necessity forced Na-wa and the Chief to start on their great adventure—the discovery of the strait over which the animals had gone at a previous Great Freeze. Would there be another Great Freeze that would enable them to move their entire tribe over into the land of promise and plenty? The suspense of the entire adventure is thrilling, and boys and girls, ten to fourteen, will marvel as they read of the struggle of the primitive Eskimo for subsistence. There is no suggestion of anything Christian in the story, but there are several references to the tribal gods who are entreated for blessing and assistance.

Helping the Bible Speak. By Johnnye Akin, Seth A. Fessenden, Merville Larson, and Albert N. Williams. (Association Press, New York 7; $2.50.) By calling attention to the literary form, dramatic content, and rhetorical richness of the Bible, the authors seek to enable readers-aloud to transmit the Bible's message with vitality and realism. There are many good suggestions. However, the volume is marred by a commitment to the documentary theory of the Pentateuch, the Form History Criticism of the Gospels, and an existential explanation of the divine character of the Bible. This is not a book for the untaught layman, but a discriminating minister might be helped.

Please pray for the contributors and staff of The Sunday School Times, for its readers; and for God's blessing on the contents of the paper.

Christmas Services for Your Sunday School

TWO Christmas services for the Sunday school, by Mary Brainerd Smith, will be available for use by busy superintendents and teachers in their Sunday schools this year. They are, "Make His Praise Glorious" and "The Light That Dawned at Christmas." Both are in the convenient folder form, with appropriate responsive Scripture readings, and with hymns and recitations for the various departmental groups, as well as hymns for the entire school. The hymns are set to familiar hymn tunes, and thus no long drilling of the school in special Christmas music is needed.

An ample supply of both of these services is available, so that you merely have to indicate your preference. The cost is a modest one. You may have either service at 35 cents a dozen, or $2.50 a hundred. Please address The Sunday School Times Company, 325 N. Thirteenth Street, Philadelphia 5, indicating the service you prefer.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, December 16

Nine Days Till Christmas

(Isa. 40:3; Mal. 3:1; Gal. 4:1-7)

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WHAT comes to your mind as you read the topic for this week? Do your thoughts turn to the many tasks that must be finished before Christmas Day—some gifts that must be bought and wrapped; plans for good times that must be completed; perhaps a new dress and hat or a new suit that must be bought? In how many of the things that seemingly must be crowded into

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the nine days before Christmas are *you* the central and most important figure? All too often, even in the gifts that we buy for others, we think of self—of what we expect to get in return or what opinion the recipient will have of us when our gift is opened.

Would it make any difference, do you suppose, if the nine days that remain until Christmas were used to do things for Christ that would gladden His heart and be looked upon by Him as His special birthday gifts?

Two of the Scripture references chosen for this week speak of a messenger who was to prepare the way for Christ's first coming. We know from Matthew 3:3; 11:10; Mark 1:2; Luke 7:27 that this messenger was John the Baptist, who proclaimed to the Jews the coming of their Messiah and pointed to Him and identified Him as the Lamb of God when He made His appearance. You and I will never be privileged, as was John the Baptist, to be such a herald for the coming of Christ. But we can and should prepare the way for the Lord's coming into other hearts and lives even today. Will you, in the nine days that remain until Christmas, covenant with Christ to speak to at least one unsaved person each day—more if you have the opportunity—about what Christ means to you and what He can mean in their lives, if they will but receive Him as Saviour? All to whom you speak may not receive Him, but what a Christmas gift it would be for Him if even only one individual is truly born again because of your faithfulness in proclaiming Christ.

Then, what about preparing the way in your own heart during the nine days till Christmas? The Scripture readings for the days of the week leading up to December 16 point to the need of each of us for more faith, more joy, more love, more humility, more devotion, more zeal. We cannot accomplish all this merely by determining to have more faith, more joy, more love, and the like, or by wishing for these qualities in our lives. However, we *can* have them, if we will make time each day for reading, and meditating upon, and studying God's Word, asking the Holy Spirit to open it to us and apply it to our hearts. And if we really and honestly set our hearts to let God speak to us in a special way in the nine days that remain until Christmas, we shall not be satisfied with the nine-day program, but we shall want to go on with Him throughout all the days of the year.

As has always been the case down through the centuries, when men and women opened their hearts to the Word of God and to the leading of the Holy Spirit, the desire has been born to help those that are less fortunate than they are and to do something in Christ's name that will show forth His love and concern for them. Are there children in your community, or young folks, for whom your group may prepare a Christmas party and worship service that will point them to the One that loved them and gave Himself for them? Are there shut-ins or elderly folks to whom your group may minister in such a way that will make them long remember this Christmas season? During the nine days till Christmas think specially of those to whom you may give, this year, in Christ's name—those from whom no return gift will be possible or even expected—and you will make this year's celebration of the Lord's birthday the most joyous and blessed you have ever experienced.

PHILADELPHIA.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

December 10 to 16

Mon.—Psalm 133:1-3. Brotherly Unity.

PRAYER SUGGESTIONS: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" When unity is in the Spirit, it is indeed good, pleasant, and precious. Without purity, peace is difficult. Oneness in Christ is the true basis for Christian unity. The Gospels and Epistles give the true basis for Christian unity. Christ's brethren do not always wear the same denominational clothing, but all have renewed hearts, and all such are one in Christ Jesus. *Pray for more unity among saints.*

Tues.—James 2:10-17. Love in Action.

PRAYER SUGGESTIONS: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (v. 8). Our treatment of others shows whether or not we are activated by the love of God. Choosers of whom we shall love in God's family are out of step with Christ. The thirteenth chapter of First Corinthians gives you your love yardstick. Measure your love by the love that "never faileth." *Pray for more Calvary love, for yourself, and others.*

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Wed.—Mark 12:28-34.
The Great Commandments.

PRAYER SUGGESTIONS: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." God's commandment tells us what behavior He expects from us. His demands are just and right, holy and good, in both time and eternity. The commandments reveal the infiniteness and perfection of divine knowledge. But while the Law tells what is right and just, only the Gospel can tell how God enables men to do His holy will. Christ's saving grace is needful for observing and doing the will of God. *Pray for the salvation of your children.*

Thurs.—John 14:21-24. The Love Test.

PRAYER SUGGESTIONS: "He that hath my commandments, and keepeth them, he it is that loveth me." God tests our love by our responses to His commands. They mark out for us the most appropriate course of life. To live joyfully and in full accord with God's will, in all areas of life, we must have a new heart. Love in God-pleasing action is set forth in 1 Corinthians, chapter 13. *Pray to be "rooted and grounded in love"* (Eph. 3:17).

Fri.—1 Thessalonians 4:9-12.
Love for Our Brethren.

PRAYER SUGGESTIONS: "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." You can know your brethren the same way that the Christians to whom Paul wrote knew theirs. All brethren in Christ do not live on the same denominational street. Be not governed in choice of brethren by color or clan. All who have the Spirit of God are saints. *Pray for fellow believers often, and fervently.*

Sat.—Colossians 2:1-5.
Knit Together in Love.

PRAYER SUGGESTIONS: "Hearts . . . comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Pray in the Spirit and prevail with God for spiritual necessities and temporal needs of fellow Christians. Note the spiritual needs mentioned in verses 1-5. The Spirit unites hearts; love binds them together; and the riches of the full assurance of accurate knowledge, hid in Christ, makes for glorious fruitfulness. *Pray for God's halting saints* (vs. 2, 3).

Sun.—Romans 13:8-10. Law of Love.

PRAYER SUGGESTIONS: "He that loveth another hath fulfilled the law." The whole Law is comprehended in one word, "love." Love to God is a holy desire for His honor and glory, put into proper action for promoting the same; and love to man is a Godlike desire for the utmost temporal and eternal welfare of our fellow men. He that loveth is begotten of God. *Pray for great revival-promoting prayer meetings this Watch Night* (December 31).

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Last winter the Continent of Europe suffered the worst weather of the century. Tens of thousands were made homeless, and in certain distressed areas thousands of others were isolated from the outside world and threatened with starvation. A new winter confronts them. Today many of them have not fully recovered from the disaster that struck them. And they face the coming winter with fear and foreboding in their hearts.

From Greece, Germany, Austria, and Yugoslavia we have received many heart-rending appeals for help from God's own children who have gone through much suffering.

Added to this we have the plight of Europe's refugees who live under depressing and dismal circumstances. One typical family writes:

> "As refugees from the Communists, we have lost everything. We are forced to live in a barn. There are eight of us in our family. Three sacks filled with straw serve as our beds. We plead with you for help, not for ourselves, but for our children. Your parcel was a direct gift from God. May He continue to supply our daily bread through you."

How can we refuse such an appeal! The best way I know to help these refugees is to send them CARE parcels, CARE parcels are already in European warehouses and all that is needed to release them are your gifts. The European Evangelistic Crusade stands ready to translate your Christian love and sympathy into IMMEDIATE aid for these stricken people.

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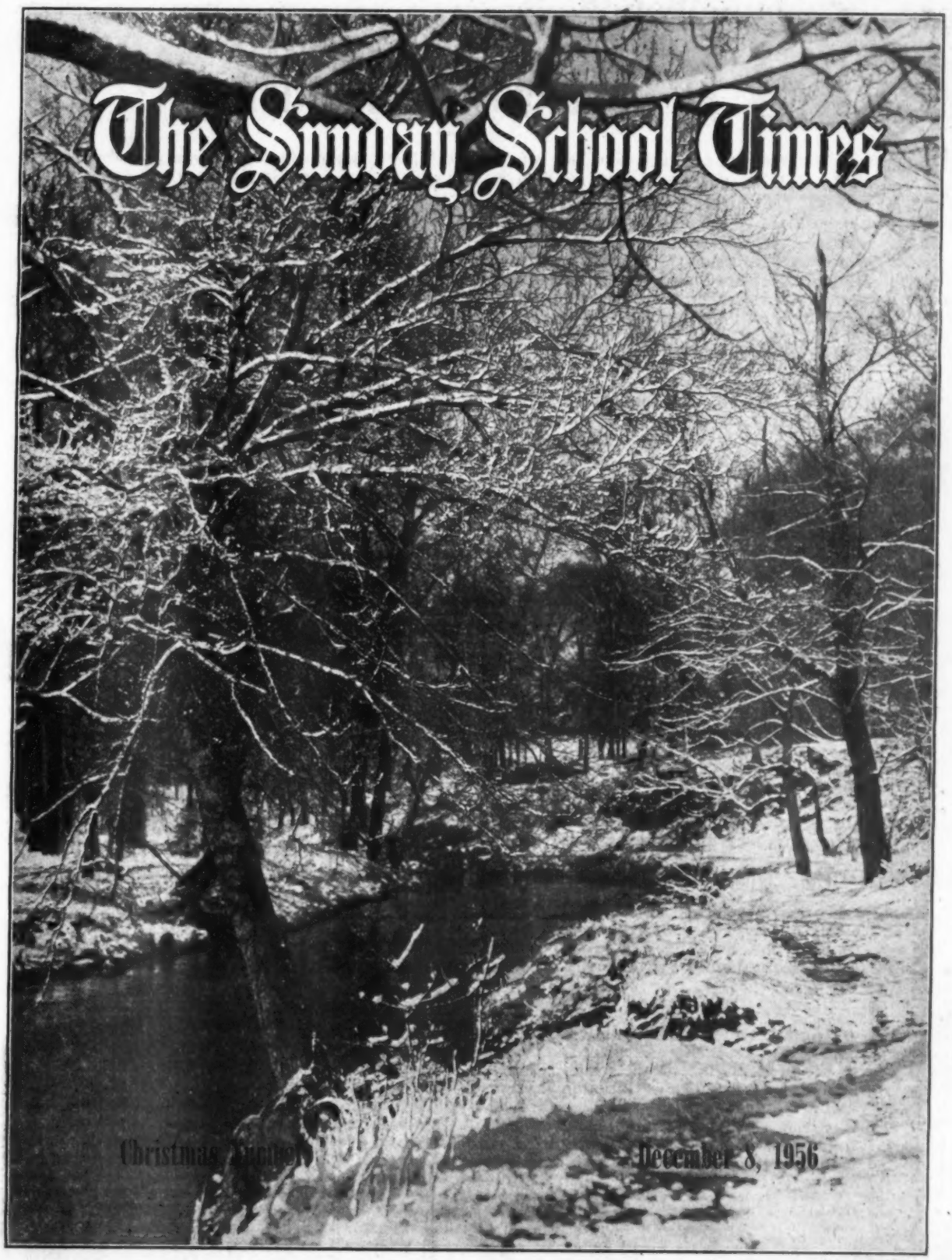
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A Christmas Meditation

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE, for unto you is born this day in the city of David a SAVIOUR, which is CHRIST THE LORD." (*Luke 2:10, 11.*)

Even as Herod became "exceeding wroth" at the news of the birth of the Saviour, so rulers today are rising in fury at the bringing of the message to the people of their nations, people who are among the ALL PEOPLE to whom the annunciation of the birth of Christ came.

Bitter opposition has arisen in many areas of the earth, resulting in closed doors to the Gospel. The "battle" is now being waged in Ceylon, strategic outpost for missionary activities in the Far East. From this island empire has been beamed forty-six fundamental Gospel broadcasts weekly, carrying the message of salvation to India, to Burma, to Malaya, to Pakistan, and to millions of other people.

The Herodlike bitterness has resulted in the Buddhist government in Ceylon (Ceylon is 62% Buddhist) setting up the following program: 1—no more Christian broadcasts after mid-February, 1957; 2—no government grants to maintain Christian schools and colleges; 3—all schools to be limited to not to exceed one Christian teacher for each one hundred teachers; 4—all Christian churches and institutions to be heavily taxed; 5—no churches to be erected in a community where even one-half dozen residents object; 6—no religious orders to nurse in the hospitals; and 7—missionary activities to be curtailed.

The "Willing To Die" Christians

Consecrated Christians in Ceylon, aware but not alarmed at the closing doors to Christian activities, have asked the Bible Meditation League to supply millions of copies of the Scriptures and Christ-revealing literature for an immediate all-out crusade to carry the Gospel into every village and town. One writes: "Caring for nothing except the Lord and His work, till we by His grace lay down our lives in His service." Another writes: "Don't you think, dear brother, it is lovely to die in this way? Hallelujah!" And another: "Ours is a land full of Buddhism, Hinduism, Romanism, and now other isms coming in. God bless you as you help us spread the good tidings of salvation through His precious blood."

The great Christian statesman, Dr. A. P. Guruswamy, of Ceylon, came to the United States and appealed to the Bible Meditation League to provide the millions of copies of Gospels and study material at the earliest possible date. The leaders of the League felt there was no finer way to put Christ into Christmas than by providing the message of Christ for this needy land of eight and one-quarter million people. Thousands of Gospels of John were immediately shipped! Tens of thousands of study outlines and tracts were immediately shipped! And contracts were immediately made for printing in Colombo, Ceylon, into the millions of pieces of material in the Tamil and Sinhalese. The cost will run approximately twelve hundred fifty dollars per month for at least six months.

In Ceylon two sound trucks are ready for the crusaders. Thousands of Christians from among the 1.2% Christian population have enlisted for the crusade. Truly this is "Onward Christian Soldiers"!

WILL YOU ENLIST?

Many readers of this publication, "the Cream of the Christians," shared last year in the great India crusade which resulted in the report from India Christian leaders: "More Hindus learned of salvation through Christ as a result of your crusade in 1956 than had even heard of Him in the previous twenty-five years."

Will you enlist for this all-out immediate crusade to reach every area in Ceylon, sending as generous a Christmas offering as the Holy Spirit directs? Mark your gift: "Ceylon Crusade," and mail it to The Bible Meditation League, Box 477, Columbus 16, Ohio.

With your receipt will be mailed to you the greatly loved "Heaven's Blessing Bank Book," and also a copy in colors for framing of the beautiful "A Christmas Meditation," which climaxes with "I am the Christ whose birthday people celebrate by giving gifts to each other but not to Me."